THE

RAGGED SCHOOL UNION MAGAZINE.

"Receiveth sinners!
The maimed, the halt, the blind, and e'en the *lost!*
Ah! glorious truth; and yet perchance 'tis one
May gain but little credence; for the heart
Of man, so wrapped up in its selfishness,
Can scarce conceive of love that, from a throne
Of glory infinite, could stoop to save
A rebel and a worm!
Yet *'tis* a truth;
And therein we rejoice, and from our souls
Henceforth 'we will rejoice.' What if the Lord
Cared nought but for the 'righteous,' where our hope?
What if the soul, '*dead* in its trespasses,'
And loatheome in its sin, ne'er heard the call
Of Gospel grace, where then the *saint?* Or if
The *rebel*, sword in hand, hating his God,
Should never see the truce-flag floating wide
From heaven's high battlements, or catch the sound
Of amnesty proclaimed, where then the crowd
Of peaceful citizen and lieges true
In new Jerusalem?"

VOLUME XVI.

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TO OUR READERS.

THE completion of our sixteenth volume furnishes a suitable opportunity for reviewing the progress made during another year. The Committee of the Ragged School Union commenced the year now drawing to its close under circumstances somewhat sombre. For some time the aid afforded to the Schools by the Committee of the Union had been largely in excess of the Society's income, and although debt had not been incurred, nor had money been borrowed, yet it was quite clear that further progress in the same direction ought not to be made. The Committee, therefore, with great reluctance passed a resolution to postpone the consideration of all new applications for aid until such time that their finances were in a more satisfactory condition. The excess of aid that had been voted had been taken from a reserve fund formed solely of legacies, and kept for the purpose of meeting an emergency. Such a season of necessity had existed during the Crimean War, when the Patriotic Fund was raised; and another emergency arose out of the American War, when the Lancashire Fund was raised. During such periods the funds of a Society similar to the Ragged School Union are sure to suffer, and if no reserve fund be possessed for use under such circumstances, the consequence would be a suspension of operations. This, in the case of Ragged Schools at such a time, would be nothing short of a calamity—yea, a catastrophe. Early in the year this state of things was very carefully and prayerfully considered. Steps were taken to make it known to the friends and supporters of Ragged Schools; and Lord Shaftesbury, feeling the importance of something being done, and done at once, forthwith sent his letter of appeal to *The Times*, and which appeared in that and other journals on January 14th. The response to the appeal by the public was both prompt and liberal. The result enabled the Committee of the Parent Society not only to keep faith with the friends and teachers of local Schools, by voting what had been promised, but justified them in cancelling the resolution for the postponement of the consideration of all new applications for help.

Being relieved of the financial pressure, the Committee felt free for immediate action for getting the Schools into such operation that would greatly extend their benefits, without largely increasing the expenditure, by having the rooms more frequently opened, and by increasing the attendance of scholars where the accommodation was not fully occupied. During June and July eight conference meetings were held in as many different parts of the metropolis, and to which were invited the friends of all the Schools in the respective districts. Before these friends were placed the educational necessities of the poor of those localities, the extent of present educational efforts, and what more the school premises now possessed were capable of accomplishing. Although these meetings have terminated, the work undertaken is not yet complete, as deputations from the Parent Society are at the present time being sent to the Committees of such Schools as are capable of extension, with a view to the adoption of more extended efforts for meeting the necessity that is known to exist for just doubling the present number of scholars under instruction. This work has been taken up by men of earnest minds—men feeling the vast importance of this great subject being kept in constant sight, and men who look upon it as their mission to leave no effort untried, God helping them, till they accomplish the noble enterprise of doubling the present number of scholars in the Ragged Schools and Sunday Schools throughout the metropolis at least, if not throughout the kingdom. "Never give up," is the motto they have adopted in relation to this extension work. No,—

> "Never give up: there are thousands to win,
> Though there are thousands already brought in;
> But till *both* numbers in safely I see,
> Never give up, is the motto for me!"

THE EDITOR.

1, EXETER HALL,
December, 1864.

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Poetry.

THE LITTLE SCOTTISH SCULLERY MAID.

BY EMMA TATHAM.

AMONG the hills of Scotland grey,
A little lonely inn once lay.
One night a pious pastor came
Here to recruit his weary frame;
To Edinburgh he meant to go,
And travelled by a pony slow.
The usual ceremonies past,
He sees the household now at last
All gathered round for social prayer,
Yet asks if every one is there.
"Yes, sir," the landlord makes reply;
The pastor doubts, he knows not why.
He asks again, "Do be sincere;
Are all your servants gathered here?"
The landlord owns, with some small shame,
One absentee who never came,
A little dirty scullery maid,
Never admitted when they prayed.
"Go, call her," cried the minister,
"I cannot read till she is here."
Now enters a poor, timid child;
Her dress is mean, her look is wild;
She gazes on the uncommon scene,
As if she thought, "What can it mean?"
With solemn prayer concludes the day,
The scullery maid would shrink away,
But the kind shepherd's spirit yearns
O'er the poor lamb the hireling spurns.
The minister calls back the maid:
"Who formed you?" tenderly he said.
Compassion filled his eye.
"I know not," was the girl's reply.
"Know you what treasure you possess,
A soul which Jesus died to bless?"
"What is a soul?" she cries, "what meant
The solemn form in which we bent?"
"Poor child!" the minister returns,
"My soul o'er your condition yearns.
Listen: to Edinburgh I go,
And must come back this way, I know;
Then a gay neckerchief I'll bring
For you, if you will do one thing:
Repeat each night, and morning, too,
This little prayer, with words so few,—
'Show me myself, Lord.'"
Then with care
He taught the happy maid the prayer;
And when the morning sunbeam glowed,
In faith pursued his lonely road.

Weeks glide away; the inn is blest
Once more with that devoted guest;
But ere his evening meal he'll share,
He calls the family to prayer.
Again the scullery maid's not there.
"How's this?" he asks. The hostess speaks,
"That girl has only cried for weeks;
Since you were here, no use is she,
She's ill in bed, sir, come and see."
There, in a hole beneath the stairs,
Lay the poor object of his prayers,
Stretched on a little bed of straw:
A sadder sight he seldom saw.
"My child," he said, "see what I've brought!
No doubt you've said the prayer I taught."
"O sir," the suffering girl replies,
"Hide the dear present from my eyes;
I breathed the prayer, the answer came,
Oh, what a sight of guilt and shame!
I see what ne'er before I knew;
O minister, what shall I do?"
The faithful pastor marked her pain,
And yet could not his joy restrain;
For well he knew a light divine
Had reached this jewel in the mine;
He knew it was the Spirit's ray;
He taught her a new prayer to pray:

"Show me *thyself*, Lord!" for he knew
He who had broke would bind up too;
And oh! how could her heart be healed,
But by the Saviour's face revealed.

Years rolled away; that pastor loved,
Still in his sphere of duty moved;
But feeble was his footstep now,
And silver hairs were on his brow.
He almost had forgot the day
When the poor maid had learned to pray.
But say, Had she? You soon shall hear:
'Twas after many an active year,
The pastor in his study mused,
When lo, a guest is introduced—
A pleasant, portly, matron form,
With parcel large and greeting warm.
He gazes, for his eye grows dim,
But the strange guest remembers him.
"Ah, sir," she says, "can you forget
The night my heart can picture yet,
When a dear minister's kind eye
Pitied such a poor child as I,
Who nothing knew—no creature's care—
You led me to my God in prayer;
Short were the prayers, but he is truth;
He heard them, and he answered both.
He showed me first that awful sight,
My sinful self in his own light;
And next he gave my soul to see
Himself upon the cross for me.
Now happy in his love I've come,
Far from my comfortable home,
To make my honoured father share
The joy of one he led to prayer,
And bring the simple offering, wrought
By hands which gratitude has taught."
So saying, at his side she laid
The linen she for him had made.

Whoe'er this humble tale may read,
Go, like the pastor, sow thy seed,
If thou hast seen thyself, and gazed
At Jesus on the Cross upraised;
But if not yet to Jesus brought,
Go, pray the prayers the pastor taught.

SCHOOL FESTIVAL IN CONNEMARA.

In the small scattered village of Ballynew, in the west of Ireland, there has been for many years a Protestant Mission School for the poor children. In the time of the "potato famine" there were 100 scholars, for a good meal was provided once in the day, and other help given. Afterwards the numbers diminished, for the parents were nearly all Roman Catholics, and preferred to send their children to the National School, more than two miles distant. This year, when it was visited by some English clergymen travelling in Connemara, it was found in a very flourishing state. The schoolmaster has had the last two years the help of an active Scotch wife, who has taught the children to sing, and added just that life and spirit which was needed. Above fifty scholars are now in the School. Their intelligent answers to the questions put by the English clergymen pleased them much, and the progress made in their education was quite satisfactory. They wished to give some little reward to the children, but no suitable plan could be thought of; far away from all shops, not even penny buns could be procured. A few weeks afterwards an English lady residing two miles distant, who knew the School well, resolved to give a treat to these poor children. She invited the teacher and his wife and their fifty-two scholars to tea, and having prepared above 70lbs. of cake, they all sat down at a long table on the lawn. Those who partake of such feasts twice or thrice a year know how pleasant they are, and can therefore imagine the

pleasure it gave to these poor children, the first of the kind—or, indeed, we may say of any kind—that they had ever enjoyed, for the young ragged children of Connemara have a dull life and very little amusement or play. It was no doubt the first time they had ever been seated at a long table neatly and abundantly spread. At the conclusion they sang a hymn, then had games, and before departing gave three cheers for the kind English friends. Now, though this is not called a "Ragged School," but a "Mission School," yet the young scholars had all bare feet and more or less Ragged garments, so the account of their first festival may interest the readers of the "RAGGED SCHOOL MAGAZINE."

SCHOOL EXTENSION.

THE Committee of the Ragged School Union at their first meeting after the anniversary in May appointed a sub-committee for the special purpose of considering all questions on the subject of school extension, and to adopt such measures from time to time that would, in their judgment, tend to bring larger numbers of the poorest children under instruction. Under the auspices of that sub-committee the recent eight conference meetings were conducted. At those conferences there were many schools not represented; it was, therefore, considered needful to bring the subject of school extension before the committees of those schools by direct written communication. This has been done, and as another step is needed, it is decided to follow up the effort by members of the sub-committees being deputed to confer, in person, with the committees of schools which at present are not open on the afternoon or evening of the Lord's Day. This was agreed to at the meeting of the sub-committee held November 4th, when the following resolution was adopted:—

"That the attention of this sub-committee be specially directed to those schools in connection with the Ragged School Union that are now closed in the afternoon and evening. And that steps be taken to impress upon the local committees and teachers the absolute need of opening such schools."

STATE OF PAUPERISM.

THE August return issued by the Poor Law Board shows at the close of the month a decrease of about 9 per cent. (8 98) in the number of persons in receipt of relief in England and Wales as compared with August, 1863. This is very nearly the same as at the beginning of the month. There was a small decrease of pauperism throughout the kingdom generally, but, as was to be expected, the improvement is much greater where the pressure had become heaviest in 1862 and 1863. In Yorkshire the decline in the number of paupers, as compared with August, 1863, is 6·27 per cent.; in the north midland district (Notts, Leicester, Derby, &c.), 9·30; in the north-western division (Lancashire and Cheshire), 37·36 per cent.

Correspondence.

TENDENCIES OF COMPULSORY EDUCATION.

To the Editor of the Ragged School Union Magazine.

SIR,—As they clearly view education from opposite stand-points, it is not strange that "T. T." and "Q in the Corner" arrive at different conclusions as respects compulsory education. Thus "T. T." appears to regard education merely as it affects society, while "Q." evidently thinks that its primary object is to fit souls for heaven. The former then infers that, as education is merely a kind of social police, society may properly control it; whilst the latter, regarding it as a means of maturing souls for glory, infers that, if society meddle with education, it will be only to spoil it.

Which of the two theories is correct your readers can judge; but, on Christian principles, I cannot but adhere to the theory that *true* education is for God and not for man; or, if for the latter at all, for man *through* God. As a Ragged School worker—and, as the subject affects Ragged Schools, it can alone be fitly discussed in your pages—I think, like "Q.," that, if compulsory education were the law of society, our scholars would be seriously injured by this social proscription. To say the least, if the really ragged class were practically forbidden to work unless they were first properly educated, they would not only endure the penalty of social proscription, but many children of the dissolute or careless would be thrown on the streets, and thus society would practically teach them to become thieves for a livelihood. Even when these classes do attend a Ragged School, their attendance is usually so irregular as to be little more than nominal. Hence they are untamed and rough, having more wit than learning; and their characters are too unsettled for a conscientious teacher to vouch either for their character or their attainments. Now it is for this class that Ragged Schools are primarily intended; for the Ragged School promoters think that, if they cannot save dissolute or criminal parents, they should at least strive to save children who are more to be pitied than blamed. Let us beware, then, how we set society—already sufficiently austere to the outcast and neglected—against those whom we, Bible in hand, are striving to reclaim. At all events, let us not fall into this world's sin of punishing the innocent instead of the guilty.

There is another objection to "T. T's." scheme of compulsory education—namely, that if the possession of a school certificate is to become a prerequisite to employment, we shall do our best to ante-date one of the terrible practices of the last days. Thus we are told in the Apocalypse that Antichrist will cause all to "receive a mark in their right hands or foreheads, and that no man might buy or sell save he that had the mark or the name of the beast." Let Christians, then, beware lest, in making education so compulsory that without it none shall be employed, they but initiate those fearful times.

This fact points to another evil incidental to "T. T.'s" plan of social proscription, *alias* compulsory education, namely, that in a sectarian age,

different sects would probably refuse to recognise the certificates of other sects. Anglican certificates would thus be rejected by Romanists; Nonconformists by Puseyites; whilst the Secularist would refuse to receive those lads into the workshop whose education was mainly of a religious character. The right of conscience would thus be invaded by all parties, or poor lads would be tempted to lie in order to obtain work. Already this has been done in too many cases, without compulsory education; for men even now, as in the days of our Lord, "compass land and sea to make one proselyte," and thus endeavour to effect by bribes what they cannot do by fair persuasion. If this be done in the present time, before compulsory education has become the rule of society, we can readily infer what will be done in the day when theory has become a law.

I am not aware what opportunities "T. T." has had for affirming that National School teachers are not employed unless they are first converted; but much experience of both classes of teachers tells me that, while conversion is essential to a good Ragged School teacher, it is *not* made preliminary to the selection of National School teachers. The fact that they are selected in extreme youth as pupil teachers, simply for teaching aptitude, almost precludes this; whilst, as the bulk of Ragged School teachers adopt their vocation in more mature years, renders it probable that they enter on their duties urged by that missionary spirit which says, "Woe be to me if I preach not the Gospel." Such is every good Ragged School teacher, paid or unpaid—he is a worker for Christ; believing that God can save the outcast as well as the respectable, his life is consecrated to "preaching the Gospel to the poor." The Committee of the House of Commons in 1858 recognised this distinction between Parochial and Ragged Schools—namely, that the one was chiefly secular, and the other mainly religious; and thus requiring that the Ragged Schools should be conducted by converted persons. Thus they say that "Ragged Schools are strongly impressed with a missionary character; their primary object is to reclaim and civilize"—and, I would add, to *save*.

Believing, as I do, that Ragged Schools will cease to retain their missionary character—and, as such, moved by love, and not by force—if compulsory education were adopted, I am constrained, on Gospel principles, to maintain our present plan of

UN-COMPULSORY EDUCATION.

AMUSEMENTS FOR THE WORKING CLASSES.

To the Editor of the Ragged School Union Magazine.

DEAR SIR,—Will you favour me with a short space in your valuable Magazine to say a few words upon the above subject? I am one of those superintendents who believe that Ragged Schools should provide innocent and rational amusement for the poor, as well as secular and spiritual instruction. 1st. Because it brings the parents to the School to meet the teachers in the company of their children. 2nd. Because they keep the parents, and especially the men, from the public-house and places of evil influence.

3rd. Because they have a beneficial influence upon the mind; and, however bad their tempers may have been when they came into the room, I always notice they leave the meeting with a cheerful countenance. 4th. Because they give the teachers a good opportunity of making known to the parents the work of the School, and they help very much to make known the School in the neighbourhood.

For these reasons we have at our School a Monthly Entertainment, consisting sometimes of an amusing lecture, or humorous readings and recitations from the poets, interspersed with some good songs, or a magic lantern with instructive slides. And the last thing we tried, and it has proved the most successful of all the meetings we have had, was a Children's Concert, given by the children of the School. The chair was taken by a clergyman of the district, the room was filled with parents, and they were highly delighted with the songs, and many of the mothers were very proud to find their children among the singers.

I offer these few remarks, thinking they may be useful to other schools; and should be very glad to have the experience and opinions of others engaged in the Ragged School work upon this subject, as I believe there are many who think it is wrong to have amusements in Ragged Schools.

I remain, yours truly,

A. C. ASHMEAD,

Hon. Superintendent of Ogle Mews Ragged School,
Foley Street, Marylebone.

LOCAL CONFERENCE MEETINGS.

THE Eighth, and last, of the series of Conference Meetings for considering the means needful to adopt to bring under instruction a larger number of neglected and destitute children than at present attend Ragged Schools, was held in Field Lane School-rooms on Wednesday evening, July 20th. Mr. MOUNSTEPHEN, the Hon. Superintendent of the Field Lane School, presided.

The CHAIRMAN said: This is the last of eight Conferences which the Union Committee have held in different parts of the metropolis, during the present and last month, the great object of which has been to go into the districts of London, and, from personal communication, find out what are the difficulties in the way of our work making greater progress. For the work done and the good realized, there is great cause for gratitude; yet, at the same time, there is some ground for suspecting all is not as it should be, and that more ought to be done than is being accomplished. I cannot but say that my impression of the facts, as I look at them, is alarming; for I find many schools are not doing all they ought; for I hold that every Ragged School ought to be open on the Lord's Day, when the most wretched can be gathered in. I am of opinion that all the scholars of our Day and Evening Schools ought to be enrolled on the books of our Sunday Schools, but it is much feared that one-half of them are not to be found in Sunday Schools at all. That half must not be lost sight of during the Sabbath, and something should be done, and done forthwith, to bring the whole of the Day and Evening scholars into the Sunday Schools. More vigour must, therefore, be used, and have a friendly and strong link between the Day and Sunday Schools. It is on the Sabbath

the masses are at leisure, and specially on the evening of that day they seem willing to come under Christian teaching and influence. Let us hear to-night what stands in the way of Christians coming forward to give the benefit of their teaching to these masses. The Chairman, on resuming his seat, called on

Mr. GENT, who said that the Schools invited to the Conference this evening were 18 in number; that of these there were 8 open on Sunday morning, with 650 scholars; 15 on Sunday afternoon, with 1,700 scholars; 12 on Sunday evening, with 2,000 scholars; 16 of them were open as Day Schools, with 2,700 scholars; and 17 of them were open as Evening Schools, with 1,200 scholars. The 18 buildings would accommodate about 3,600 children, consequently the school area is not fully covered either on Sunday or during the week. That there is no lack of pupils of the right class for Ragged Schools is lamentably apparent in all parts of London, and it has been again and again proved, that where Christian ladies and gentlemen will come forward and devote the time, and give their energies to this work, the children will flock to the rooms where these persons teach, and in such numbers that the willing attendants are soon far in excess of the school accommodation. The question, then, to consider is one, not so much in relation to school accommodation, or in relation to those to be taught, as it is for those volunteers that are needful to complete the ranks of those already operating in the field against the enemy. Then—

"Rise, for the day is passing,
And we lie dreaming on,
Whilst others have buckled their armour
And forth to the fight are gone.
A place in the ranks await us:
Each man has some part to play;
The past and the future are nothing
In the face of the stern to-day."

The CHAIRMAN: I see at Bedfordbury there is accommodation for 70, but no Sunday School at all.

Mr. TURNER: We have no one to conduct it. I do not think we could open one in the evening, but I will try my best and ascertain if we can get teachers.

The CHAIRMAN: On Sunday night at Camden Town there is accommodation for 250, but only 70 attend. The best attendance is 100 in the afternoon.

Mr. WYON: Many go to Sunday Schools in the neighbourhood, while in the evening we have frequently had to turn them away for want of teachers. There is a great want of a superintendent for the evening.

The CHAIRMAN: At Charles Street you can hold 300, but the largest attendance on Sunday night is only 88, and in the afternoon 75.

Mr. TUCKER: We are pretty well off for teachers, and have a good number of ladies. The Sunday School has just been placed on a new footing; our attendance is now above 100, and we hope to advance.

The CHAIRMAN: At Clare Market, in the Infant Sunday Evening School, there is accommodation for 150, but it does not exceed 40 in attendance, and in the afternoon not 100. Now, is there no means, by a combined effort, to work these numbers up?

Mr. PALMER: The Sunday Night was only begun last year. We are filled on Sunday afternoon, but we could get more if we had sufficient teachers. This is our great difficulty, for they do not like to give up attending Divine service. I think the only way to meet the case is to have the fact stated from the pulpits. We cannot get any one to take the School on Sunday evenings; but I will promise to do all I can to further the great object in view.

The CHAIRMAN stated that Field Lane is always open on Sunday morning for a school, followed by a Ragged Church service, with about 230 persons in attendance. There are 260 scholars on Sunday afternoon, but 350 to 400 in the evening; and, as the winter advances, we shall want another school-room. Although much is done in Field Lane, I am not at all satisfied at the state of things there, for there is room for considerable improvement.

Mr. CUTHBERTSON: It would be an

advantage, I think, to have some separate room for the elder scholars for religious instruction.

The CHAIRMAN: That suggestion shall not be lost sight of when we come to remove to other premises, which must soon take place.

Mr. ANDERSON (Golden Lane): We have been obliged to remove to a new neighbourhood, although only about 300 yards off, where there is a lower class, more ragged and rough in aspect than before. We cannot get the children into school on the Sunday morning, as the locality is a great Sunday morning market; but later in the day a good work is being done in our new rooms, where the accommodation is for more than 300.

Mr. GENT stated that the Saffron Hill School is a Day School, very efficiently conducted by one of the oldest workers in Ragged Schools. The room is small, but can be had for Sunday School purposes, and I hope that a Sunday School will soon be established.

Mr. WATTS (the Lamb and Flag): We have a different class on the Sunday morning as compared with the evening; in the morning a young and comparatively docile class attend, but in the evening an older, and somewhat unmanageable class is present. We could do far more good could we command the teachers for our work, especially in the courts and alleys around us.

The CHAIRMAN: It is the real rough and needy who attend on Sunday night, and require a larger staff of teachers than in the afternoon. Everything is being done as far as agency will permit; but we are not at all satisfied, for we are alive to the fact that hundreds are out who should be got in. It is, however, no use making the outside effort until we get the inside agency. I should suggest to the Committee, that it would be as well to look to such an outside agency, which I am sure would do good service.

Lord Shaftesbury here entered the meeting. The Chairman offered to vacate the chair, but his Lordship pressed the Chairman to proceed as though he had not entered the room; on which

The CHAIRMAN said: My Lord, it is needful just to say that the question before us is, How to get teachers for our schools? for, unless we do obtain a fresh accession, the Ragged School effort will fail in extending its operations.

Mr. DIX (Vine Street): We have public worship in our school-room on Sunday evening for parents. The attendance is not numerous then, but the room is crammed in the afternoon. In one corner we have 50 or 60 infants. More could be done had we more workers. I think we might gather in a larger number, but we cannot till help comes to the teachers now at work.

The CHAIRMAN: I see at Whetstone Park there is no Sabbath Evening School. Why is that?

Mr. BOYES: The school was an old stable, very unhealthy, and we are obliged to use gas. It is extremely unwholesome, and some former teachers in consequence have been obliged to give up the Sunday Night School.

The CHAIRMAN: Sun Court, Golden Lane.

Mr. CURTIS: This School is not yet connected with the Ragged School Union. It is held on Sunday afternoon and one evening a week only at present.

Mr. MAITLAND: We have two rooms, with an average attendance of 90. We expect to be able to extend our effort, but we want both teachers and funds to carry it out. It has been carried on by a few young men from the City, and others coming a distance of three, four, and six miles. I feel there is vast room to do a great work. Our expenditure has been about £20, but this year we have doubled it, and we are now in debt about £12.

Mr. GENT: No doubt the Committee of the Ragged School Union would help you, were the School connected with the Union.

A GENTLEMAN (from Chequer Alley): In the afternoon we might accommodate 400, but we cannot get teachers. We want also funds.

The CHAIRMAN: My Lord, we all feel, I am sure, very glad you are present. One matter, you will see, is the want of Christian men and women for this work. There are a large number of these schools not open at all on Sunday afternoon or evening, and teachers cannot be obtained, too many Christians seeming to be content to dwell at home instead of carrying out this great work. I think there is little use in going to ministers, they may sympathize; but we want to get at the workers, for there is a large harvest-work to be done. We have become alarmed at the thousands still outside our Ragged Schools that should be in, and we feel we cannot, must not, rest in the present position. We must advance.

Lord SHAFTESBURY: I have not attended the other Conferences, but the subject is by no means a new one to me. I hear throughout but one uniform complaint—the want of teachers; and that numbers of children, in consequence, remain outside, and have been sent away. It seems an indication of a decline of the first zeal, and I am very much afraid a growing coldness of all classes in this matter; and I am afraid that it is an illustration of the prophecy, "because iniquity shall abound, the love of many will wax cold." To stop this we must make one great effort, and see in what way we can get more labourers. I also do not think you will do much with the ministers; not that they are against it, for we have their full sympathy, but that they have already their hands full. The thing must be done by individuals upon individuals, face to face, voice to voice, and heart to heart, friend to friend. We must go from house to house, and from street to street, and, like the recruiting-sergeant, take one by one. In this way of exhortation you can press upon them the great necessity, and I may say duty, they have to perform. I do believe you would obtain a great addition to your labourers. I think a general appeal by a central body, little or no use. That would cause more delay than profit. You want to extend, then open up new fields of efforts in your districts where none already exist. There never has been a more thoroughly pure, more godlike work than this—going into the by-lanes seeking the wretched. We should be deterred by nothing in order to imitate, as far as possible, our Divine Master; and our reward will be the conviction that we are doing our duty by endeavouring to rescue these poor little things out of the mire of sin into which they have fallen, and setting them, morally at least, among the princes of the land. I must ask you not to be discouraged, but to go on; for although you may have disappointments sometimes, they only tend, in my opinion, to sharpen your wits and open your eyes to what is really wanted, and to show you your helplessness apart from God. Sow, you may, weeping, but don't despair about reaping, with a smile, a good harvest in due time. I thank God I have been enabled to work in this movement, and am truly glad to meet you all in it. I truly thank God to be in this movement, which I look upon as the greatest honour of my life; for the Ragged School work is one that brings life and spirit to tens of thousands in London. (Hear, hear.)

After some few remarks from the CHAIRMAN, the proceedings concluded with prayer.

Notices of Meetings.

BLUEGATE FIELDS, SHADWELL.

A TEA and Public Meeting, in connection with the above Schools, was held on Thursday, Nov. 17th, in the large school-room of the St. George's Centenary Chapel, Back Road, E. The chair was taken by the Treasurer, T. S. Woolfe,

Esq. A large meeting being anticipated, preparations were made accordingly, but the weather on the occasion proved most unfavourable, and owing to the heavy rain very many were deterred from being present.

The object of the meeting was to urge upon Christians the duty of aiding in the great work of ridding "the poor and needy out of the hand of the wicked."

Prayer having been offered,

The Chairman said he felt not a little proud at being present that evening, especially as he had been connected with the institution since its commencement in 1857, and during that period had held the office of treasurer. He referred to the many changes that had taken place, but said they had great cause for thankfulness to God for the marked success which had crowded their efforts during the past seven years; he believed there were some seventy boys at the present time who had been under Christian instruction in these Schools, but who were now "out in the world" doing well. He further said, he felt it was an honour to preside at the meeting, and to be surrounded on the platform by those who were his fellow-helpers in the great and good work of bringing the outcast and neglected ones to Christ; and concluded by saying that, in accordance with the announcement, there would be "no collection" that evening, but that it was to elicit the sympathy of the Christian public to come forward and give their personal service to the work of the Lord, that the meeting was convened.

The meeting, though not numerously attended, was of a cheerful character, and addressed wholly by those immediately connected with it, viz, the teachers themselves, all of whom well pleaded the cause. Help,—personal, individual help,—more teachers, more labourers, was the tone of every speaker. The speeches were interspersed with hymns well suited to the occasion, which rendered the meeting more attractive and interesting than ordinary. During the addresses, two of the gentlemen who had previously spoken, went round to canvass for teachers, and the result was that fifteen vo'untarily offered their services in the Sunday Evening Schools—some promising to come once a month, others on alternate Sundays, whilst some were so persuaded of the urgency of the call, that they said, "Put my name down for every Sunday evening."

The meeting was addressed by the Hon. Sec., Mr. W. H. Hatchard; Mr. Curtis, of the Ragged School Union; Messrs. Measday, Baker, Round, Slaughter, Lonsdale, Day, and Harris.

The Doxology having been sung, the Chairman closed with the Benediction.

A similar meeting to the above was recently held in the new building of the Poplar Ragged Schools. The meeting, which was very enthusiastic, was addressed by tried workers. Twelve persons offered their services for Sunday and week evening work.

DOVE ROW.

A meeting of the subscribers and friends of these schools was held in the new rooms, on October 18th, presided over by H. E. Gurney, Esq. Addresses were delivered on the occasion by the Chairman, and by Messrs. Pace, Rains, Ramsay, Rennie, Child, Miall, and J. G. Gent, of the Parent Society. Nearly £100 was collected at this meeting, which, with the £50 promised by the Ragged School Union, will enable the Committee to pay all claims. The whole cost of building and fixtures amounted to £450. The two rooms give accommodation for 250 children.

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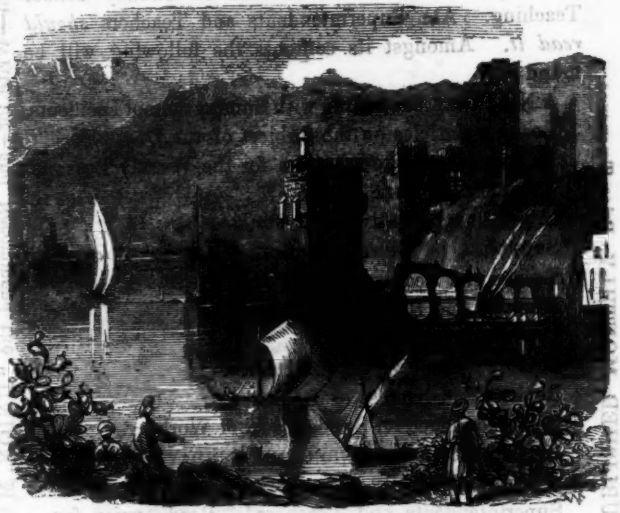

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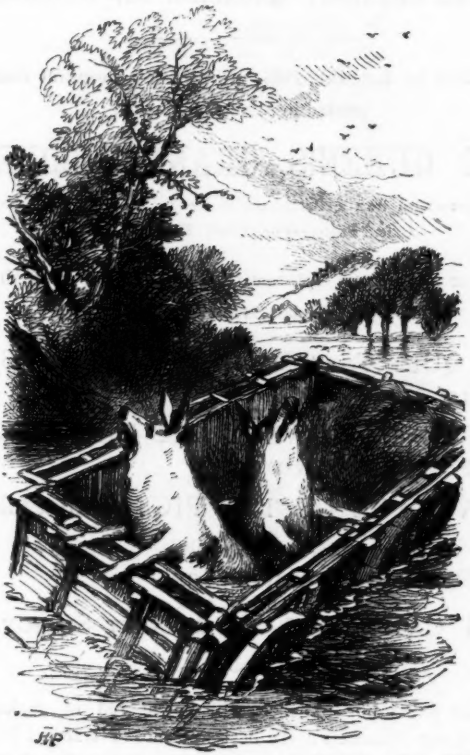

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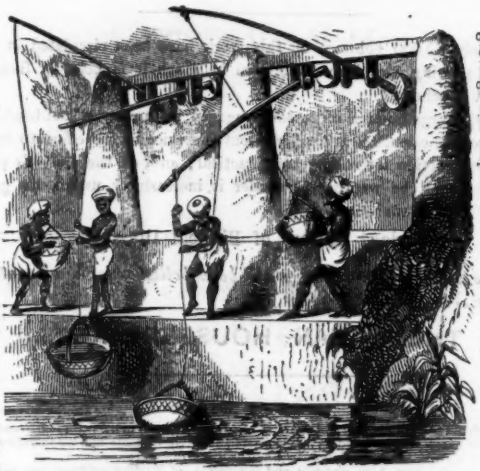

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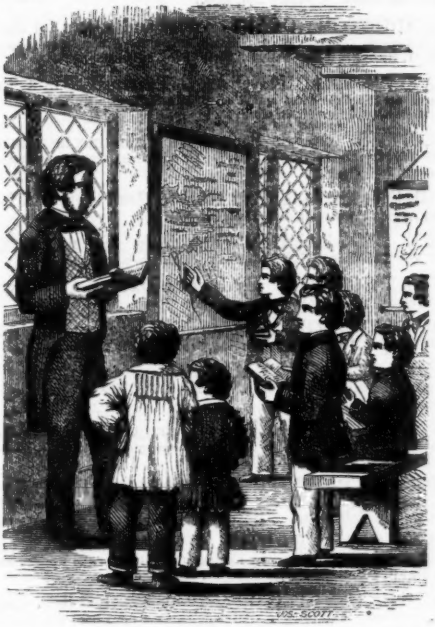

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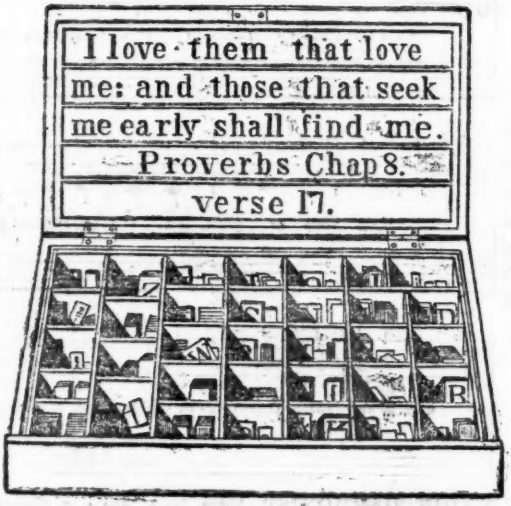

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